

Tajweed made easy

تَسْهِيلُ التَّجْوِيدِ

**TASHEELUT
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1.0 Qur'ân: The Hidâyah

Among the many indications pointing to the i'jâz [miraculous nature] of the Qur'ân, one of the real unique features, as understood by all Muslims, is the Qur'ân as Allâh's ﷻ guide to mankind. The miracle of the Qur'ân lies in it being the hidâyah [guidance]. This is precisely what it claims. Allâh ﷻ states in the Holy Qur'ân:

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنتُمْ صَادِقِينَ

"Say: Then bring a scripture (kitâb) from Allâh which guides better than either of them, so that I may follow it, if you should be truthful." (Al-Qasas, 28:49)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This is the Book about which there is no doubt, a guidance for those conscious of Allâh." (Al-Baqarah, 2:2)

The claim is evident. The content of the hidâyah [guidance] is also evident. No single person can produce a better hidâyah than the Qur'ân. The message of the Qur'ân is extremely simple and remarkably clear. Anyone who seeks hidâyah with an open mind, a clear vision and unbiased ears will reach the truth.

1.1 The Qur'ân and the Mu'min

Every mu'min is linked to the Qur'ân in at least one of three ways: he or she reads the Qur'ân; understands it; and lives by its injunctions and recommendations.

1. The reading of the Qur'ân, with or without understanding it's verses, are both regarded as acts of worship. Allâh ﷻ has

commanded that the Qur'ân be read:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ

"Recite (O Muhammad!) What has been revealed to you of the book, and establish salâh." (Al-'Ankabût, 29:4)

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ (رواه الترمذي، الدارمي)

Abdullah ibn Mas'ûd رضي الله عنه says that Rasulullâh ﷺ said: "Whoever reads a letter from the Qur'ân, there is for him a reward for it, and every good deed is multiplied ten times. I do not say that الم is a letter, but 'Alif' is a letter, 'Lâm' is a letter and 'Mîm' is a letter."

(Tirmidhî & Dârami)

(Note: الم individually or the three letters الم joined together in one word have no confirmed meaning).

2. No effort should be spared in trying to fully grasp and understand the meaning and message of the Qur'ân. Allâh ﷻ exhorts thus:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

"(This is) a blessed Book, which We have revealed to you (Oh Muhammad), so that they (people) might reflect upon its verses and that those of understanding would be reminded."

(Al-Sâd, 38:29)

3. To realise the potential of the Qur'ân as a hidâyah, it is imperative that the teachings of the Qur'ân are strictly acted upon. Allâh ﷻ says:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

"And this (Qur'ân) is a Book We have revealed, (which is) blessed, so follow it and fear Allâh so that you may receive mercy."

(Al-An'âm, 6:155)

1.2 Excellence of Qur'ânic reading (Tilâwat)

The traditions of the Prophet Muhammad ﷺ mentions many virtues of exerting oneself in the recitation of the Qur'ân. The following are but a few in this regard:

عَنْ عَائِشَةَ   قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ ، وَالَّذِي يَقْرَأُ وَ يَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ (متفق عليه)

Â'isha   reports that Rasulullâh ﷺ said: "The one who reads the Qur'ân and is well versed in it will be in the company of the angels, who are all noble and righteous; and the one who recites it, falters in it's recitation, and has difficulty in reading it, (yet he reads it), will receive a two fold reward."

(Bukhâri & Muslim)

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ   قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِقْرُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ (مسلم)

Abî Umâmah al Bâhilî   reports that he heard Rasulullâh ﷺ say: "Read the Qur'ân for it will intercede for its reader on the day of Qiyâmah." (Muslim)

1.3 Excellence of Hifzul Qur'ân [Memorising the Qur'ân]

The person who memorises the Qur'ân has been assured many benefits. Among them are:

عَنْ عَلِيٍّ   قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ فَاحِلٌ

حَلَالُهُ وَحَرَّمُ حَرَامُهُ أَذْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَّعَهُ فِي عَشْرَةٍ مِنْ بَيْتِهِ كُلُّهُمْ قَدْ
وَجَبَتْ لَهُ النَّارُ (احمد، ترمذي)

Sayyidina Aliؓ reports that Rasulullâh ﷺ said: "Whoever reads the Qur'ân and memorises it and regards what it makes lawful as lawful and its unlawful as forbidden, will be admitted to Jannah [Paradise] by Allâh. Allâh will also accept his intercession in respect of ten of his family members on whom Jahannam [Hell] was binding."

(Musnad Ahmad & Tirmidhî)

عَنْ ابْنِ عَبَّاسٍؓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ
شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِيبِ (ترمذي، دارمي)

Sayyidina Ibn Abbâsؓ reports that Rasulullâh ﷺ said: "He in whose heart there is no part of the Qur'ân is like a decrepit house." (Tirmidhî & Dârami)

1.4 Etiquette of Qur'ânic reading [Tilâwat]

Certain etiquette need to be observed by a person who intends to engage in the recitation of the Qur'ân.

Before commencing his recitation, the person should:

- **Perform wudhu.** It is not permissible to touch the Qur'ân without wudhu.
- **Use a miswâk** and ensure that the mouth is cleansed of any offensive smell such as garlic, cigarettes and the like.
- **Show the greatest of respect to the Qur'ân.** The person should not sit positioned higher than the Qur'ân and should place the Qur'ân on an elevated place (desk, pillow).
- **Sit facing the Qibla and in a dignified manner.**
- **Apply fragrance ('itr).**

- Intend to please only Allâh.
- Read salawât upon our Prophet Muhammad ﷺ.
- Recite the ta'awwuth and tasmiyah.
- During the recitation, the person should:
 - Read the Qur'ân with undivided attention and as if he is in Allâh's presence.
 - Read in such a manner that he is aware that Allâh is listening to his recital.
 - Read the Qur'ân in a melodious voice as this is encouraged in the ahâdith.
 - Read the Qur'ân correctly according to the rules of tajweed. Reading hastily may probably result in incorrect recitation.
 - Respond to the subject matter of the Qur'ân accordingly. When reciting verses of mercy and retribution, seek Allâh's mercy and forgiveness respectively.

1.5 Extent of Qur'ânic reading [Tilâwat]

According to the consensus of the Ulama, there is no limitation on the minimum or maximum period in which a single complete recitation of the Qur'ân should be completed. The reading should be completed within such time as is convenient. Guided by the teachings of our Prophet ﷺ, a degree of constancy must be maintained. According to Imâm Abû Hanîfa Rahmatullâh alayhi, it is one's duty to read the complete Qur'ân, at least twice a year.

1.6 The Verses of Sajdah al-Tilâwah

When engaging in the recitation of the Qur'ân (or listening to a live recitation) the performance of a Sajdah [prostration]

referred to as sajdah al-tilâwah, becomes obligatory immediately after a person has read or listened to any one of 14 verses of the Qur'ân. However if one is unable to perform the Sajdah immediately, then it should be performed as soon as possible thereafter. This sajdah is, however, not obligatory [wâjib] upon women listening to the verse of sajdah when they are in a state of haidh or nifâs. (According to Imâm Shafi'î Rahmatullâh alayhi the performance of these sujûd is Sunnah).

The 14 verses of sajdah can be identified in the Qur'ân by the word سجدة shown in the margin of the Qur'ân and also above the text of the specific verse.

(Note: The second sajdah in Sûrah Haj (22:77) is to be performed according to Imâm Shafi'î Rahmatullâh alayhi, whereas the sajdah in Sûrah Sâd on (38:24) is not considered to be a Sajdah al-Tilâwah but rather a Sajdah al-Shukr and should be performed only out of Salâh).

If a sajdah verse is read in salâh then the sajdah must be made immediately in the salâh (after completing the recitation of the relevant verse, without continuing with further recitation). In the event that a person forgets to perform the sajdah immediately, he may perform it after completing salâh.

If a sajdah verse is repeated several times while seated in one place then only one sajdah is wâjib. If one sajdah verse is read at different places or if different sajdah verses are recited at various places then the corresponding number of sajdahs will have to be performed. A small room or a chamber of a masjid is regarded as one place.

It is makrûh [reprehensible] to recite the Qur'ân and deliberately omit reading the sajdah verse to avoid performing the sajdah.

1.7 How to Perform the Sajdah al-Tilāwah

The same conditions regarding tahârat, wudhu, etc., that apply to salâh are applicable to Sajdah al-Tilâwah. Sajdah al-Tilâwah is prohibited whilst the sun is rising, precisely at noon (zawâl), and from the time the colour of the sun changes before sunset until the sun has fully set.

• The Hanafî Method:

It is Mustahab [desirable] to stand up and say 'Allâhu Akbar' without raising the hands; then go straight down into Sajdah; read 'Subhâna Rabbiyal A'la' three times; arise out of Sajdah and whilst standing up say; 'Allâhu Akbar'. There is no Taslîm [Salâm] after standing up. Although it is better to begin and end this sajdah from a standing position, it is also correct to commence and terminate it from the jalsa [sitting] position.

• The Shafiî Method:

The person should first say the niyyah for Sajdah al-Tilâwah thus: 'Nawaytu Sajdatut Tilâwati lillâhi Ta'âlâ'. The Takbîratul Ihrâm (whilst lifting hands as in salâh) should then be read by saying Allâhu Akbar after which the person should perform one sajdah. Thereafter whilst standing up the Takbîr (Allâhu Akbar) should be made and the Taslîm [Salâm] said to complete the sajdah.

1.8 Method of Performing Sajdah al-Tilâwah in Salâh

The method of performing Sajdah al-Tilâwah in salâh is to complete the verse and then immediately go down into sajdah whilst saying Allâhu Akbar. After the sajdah the person should return to the standing position whilst saying Allâhu Akbar and continue the recital without first reading 'Bismillâh'.

2.0 'Ilm al-Qirâ'at علم القراءة

The science of the correct recitation of the Qur'ân consists of various branches. They are as follows:

- Qirâ'at al-Mutawâtir قراءة المتواتر
- Tajweed تجويد
- 'Ilm al-Waqf علم الوقف
- Rasm al-Khat رسم الخط

2.1 Qirâ'at al-Mutawâtir قراءة المتواتر

Authentic traditions from the hadith literature show that the Qur'ân was revealed in seven hurûf (modes of recitation). The fact that the Qur'ân was revealed in seven hurûf is narrated in numerous narrations by at least 21 companions ﷺ.

The meaning of seven hurûf has been the subject of exhaustive debate amongst the scholars. There appears to be some consensus that it refers to seven types of differences in recitation. These include various dialects and pronunciations. The purpose and benefit of the seven hurûf was to facilitate ease of recitation in the face of the differences prevalent amongst the Arabs in terms of their speech and dialect. Allâh mercifully accommodated these differences by creating ease and comfort. These varying modes of recitation also add diversity to the meaning of the Qur'ân without any contradiction.

The Prophet Muhammad ﷺ taught the companions the various modes of recitation. The Qirâ'at [recitation] of the Sahâba ﷺ

therefore differed and they in turn transmitted what they learnt from the Prophet ﷺ to the next generation. The Qirâ'at of people thus differed in accordance with the localities they lived in and the Qirâ'at of the teachers at various localities. Narrations in recitation differed until the transmission reached the era of the Imâms of Qirâ'at. The Imâms also consequently differed in their narrations according to the differences of the people of the different cities as well as their respective teachers.

The interpretation of the 'seven hurûf' and the above conditions inform us that the popular notion of 'seven Qirâ'at' do not represent 'seven hurûf' in its entirety. They merely represent a portion of the 'seven hurûf'. It is precisely because of this reason that we have more than seven Imâms of Qirâ'at. So much so, that according to the renowned scholar of Qirâ'at, Allamah Jazari Rahmatullâh alayhi, the Qirâ'at of the ten Imâms (from the tarîq [chain] of Tayyabah) are all mutawâtir.

A Qirâ'at will be considered authentic only if:

- It is narrated via an unbroken chain of transmission linking with the Prophet Muhammad ﷺ.
- It conforms to the rules of Arabic grammar, and
- It conforms to the script (rasm al-khat) of the mushaf of Uthmân ﷺ.

3.0 Tajweed تجويد

Recitation of the Qur'ân is a form of 'ibâdat [devotion]. Correct recitation of the Qur'ân is dependent on the knowledge of Tajweed. The importance of tajweed finds its roots in the Qur'ân. Allâh ﷻ says:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

"And, recite the Qur'ân with measured recitation (tarteel)."
(Al-Muzzammil, 73:4)

To read the Qur'ân without observing the tenets of Tajweed is grossly erroneous and called Lahn. Replacing one letter with another, adding or omitting letters and replacing diacritical marks (harkat, fatha, etc) with another are categorised as Lahn Jali [major errors]. It is compulsory to refrain from such errors. Errors like not making ghunna which impair the beauty of the Qur'ân are known as Lahn Khafi [minor errors]. To commit such errors repeatedly is highly reprehensible [makrûh].

3.1 Definition of Tajweed

To pronounce every letter from its Makhraj together with all its qualities [Sifât] is called Tajweed.

3.2 Makhraj مخرج

The place from where the sound of a letter originates is called Makhraj. In total, there are 17 makhârij, as listed in the following table:

1.	غ and خ are pronounced from the part of the throat which is closest to the mouth.
2.	ع and ح are pronounced from the centre of the throat.
3.	ء and ه are pronounced from the part of the throat which is closest to the chest.
4.	When the back end of the tongue rises and touches the palate directly above, ق is pronounced.
5.	When the back end of the tongue rises and touches the palate directly above, this is the makhraj of ك . The back end of the tongue referred to here is slightly closer to the mouth than in the makhraj of ق .
6.	When the centre of the tongue rises and touches the palate above it this is the makhraj of ج , ي and ش . (When ي is not a letter of Madd).
7.	When the side of the tongue touches the gums of the upper molars whether it be the left or right side of the tongue or if possible both together, (the side of the tongue referred to here is that which touches the molars only) ض is pronounced.
8.	When the side and the tip of the tongue together touches the gums of the upper pre-molars, canines and incisors ل is pronounced.
9.	ن is pronounced when the tip of the tongue touches the gums of the canines and incisors.
10.	When the tip and top of the tongue rises and touches the gums of the canines and incisors (the top of the tongue is the part closest to the tip) ر is pronounced.
11.	ط , ت and د are pronounced when the tip of the tongue touches the gums of the upper two front teeth (incisors).
12.	ظ , ث and ذ are pronounced when the tip of the tongue touches the tip of the upper two front teeth.
13.	ص , ز and س are pronounced when the tip of the tongue touches the inner side of the bottom incisors.
14.	ف is pronounced when the tip of the front two teeth touches the inside of the bottom lip.
15.	ب is pronounced from the moist part of the lips.
16.	م is pronounced from the dry parts of the lip.
17.	و is pronounced when the lips meet (when و is not a letter of madd).

3.3 Ghunna

Ghunna is pronounced from the nose.

3.4 Letters of Madd

The letters of Madd are pronounced from the emptiness of the mouth (the letters of madd are **ا** when it is preceded by a fatha; **ي** when it is preceded by a kasra; **و** when it is preceded by a dhamma)

3.5 Sifât

صفات

The characteristics or qualities with which a letter is pronounced are called Sifât. There are two types of Sifât:

1. Sifât Lâzimah:

صفات لازمة

These Sifât form an essential and integral part of the letter and cannot be separated from the letter.

2. Sifât 'Âridhah:

صفات عارضة

These Sifât do not form part of the letter but come into existence because of some reason or the other.

3.5.1 Sifât Lâzimah

صفات لازمة

There are 17 Sifât Lâzimah which can be divided into two groups:

1. Mutadhâddah:

متضادة

Mutadhâddah are those qualities for which a corresponding opposite quality exists.

2. Ghair Mutadhâddah:

غير المتضادة

Ghair-Mutadhâddah are those qualities for which a corresponding opposite quality does not exist.

3.5.2 There are ten Sifât Mutâdhaddah:

1. Hams

همس

When pronouncing these letters, the sound of the letter stops in the makhraj with such weakness/softness, that the breath continues to flow and there is a low note in the sound. There are ten letters of Hams:

ف ح ث ه ش خ ص س ك ت

2. Jahr

جهر

This is the opposite of Hams. When pronouncing these letters the sound of the letter stops in the makhraj with such force that the breath is unable to continue flowing and there is a high note in the sound. There are nineteen letters of Jahr:

ا ب ج د ذ ر ز ض ط ظ ع غ ق ل ن م ء و ي

3. Shiddat

شدة

When pronouncing these letters the voice stops with such force in the makhraj that the sound stops completely. There is also hardness in the letter. There are eight letters of Shiddat:

ء ج د ق ط ب ك ت

4. Rikhwat

رخوة

This is the opposite of Shiddat. When pronouncing these letters, the voice stops so mildly in the makhraj that the sound is able to continue flowing and the letter is read softly. There are sixteen letters of Rikhwat:

ا ث ح خ ذ ز س ش ص ض ظ غ ف ه و ي

Tawassut

توسط

When pronouncing these letters, the sound of the letter does not stop completely nor does it continue flowing fully. There are five letters of Tawassut:

(Note: Tawassut is not a separate quality. Instead, it comprises of a little Shiddat as well as a little Rikhwat)

ل ن ع م ر

5. Isti'lâ

استعلاء

When pronouncing these letters, the back of the tongue rises up towards the palate, as a result of which these letters will have a thick sound and be read with a full mouth. There are seven letters of Isti'lâ:

خ ص ض غ ط ق ظ

6. Istifâ

استفال

This is the opposite of Isti'lâ. When pronouncing these letters, the back of the tongue does not rise up towards the palate. These letters will therefore be read with a flat (empty mouth) sound. There are twenty two letters of Istifâ:

ء ب ت ث ج ح د ذ ر ز س
ش ع ف ك ل ن م ه ا ي و

7. Itbâq

اطباق

When pronouncing these letters the centre of the tongue rises up and covers the palate, which results in the further thickening of the letter. There are four letters of itbâq:

ص ض ط ظ

8. Infitâh

انفتاح

This is the opposite of Itbâq. When pronouncing these letters the letter being read more flat. There are twenty-five letters of Infitâh:

ء ب ت ث ج ح خ د ذ ر ز س ش
ع غ ف ق ك ل ن م ه ا ي و

9. Idhlâq

اذلاق

These letters are swiftly pronounced from the lips as well as the tip of the tongue with relative ease. There are six letters of Ithlâq:

ف ر م ن ل ب

10. Ismât

اصمات

This is the opposite of Ithlâq. These letters are slowly and firmly pronounced from their makhraj. There are twenty three letters of Ismât:

ء ت ث ج ح خ د ذ ز س ش
ص ض ط ظ ع غ ق ك ه ا ي و

3.5.3 There are seven Sifât Ghair Mutadhâdah:

1. Safeer

صفير

When pronouncing these letters, the sound will be sharp resembling that of a whistle. There are three letters of Safeer:

ز س ص

2. Qalqalah

قلقلة

When pronouncing these letters (in the sâkin state) there is a strong contact followed by a sudden release. This causes a severe vibration in the makhraj which results in an echoing sound. However, care should be taken that this sound does not become too long, thus resembling a harkat. There are five letters of Qalqalah:

ق ط ب ج د

3. Leen

لين

These letters are pronounced so mildly that if one desires to prolong the sound of the letter one would be able to do so. There are two letters of Leen: و Sâkin and ی Sâkin preceded by a fatha.

4. Inhirâf

انحراف

When pronouncing these letters, there is a tendency for one letter to lean towards the makhraj of the other letter. There are two letters of Inhirâf :

ل ر

5. Takrîr

تكرير

When pronouncing this letter there is a slight vibration on the edge of the tongue causing it to sound as though the letter is being repeated. However, utmost care should be exercised that the letter is not repeated. There is only one letter of Takrîr :

ر

6. Tafash-shî

تفشي

When pronouncing this letter the sound spreads out throughout the mouth. There is only one letter of Tafash-shî :

ش

7. Istitâlat

استطالة

When pronouncing this letter the sound is produced gradually from the beginning of its makhraj until the end. There is only one letter of Istitâlat :

ض

3.5.4 Sifât 'Âridhah

صفات عارضة

These Sifât do not form part of the letter but come into existence because of some reason or the other.

• Tafkhîm, Tarqîq

تفخيم، ترقيق

From the 29 letters in the Arabic alphabet, some letters (Hurûf Tafkhîm) are read with an upward (full mouth) sound whereas others (Hurûf Tarqîq) are read with a downward (empty mouth) sound.

The Hurûf Tafkhîm are:

خ ص ض غ ط ق ظ

The Hurûf Tarqîq are:

ث ج د ز س ش ف ا ل ر

Whilst the letters ل, ر, and ا are listed as Hurûf Tarqîq, they are also at times read with an upward sound.

• The Rules of the letter Alif (ا)

Alif will be pronounced with an upward sound (full mouth) if preceded by Hurûf Tafkhîm and downward sound (empty mouth) if preceded by Hurûf Tarqîq.

Example of Harf Tafkhîm: مِرْصَادًا

Example of Harf Tarqîq: رِجَالٌ

• The Rules of the letter ل in the word Allâh

1. If the word Allâh is preceded by a fatha or dhamma, the ل in the word Allâh will be read with a full mouth.

Example: رَفَعَهُ اللَّهُ طَبَعَ اللَّهُ

2. If the word Allâh is preceded by a kasra, it should be read with an empty mouth.

Example: وَمَنْ يُضْلِلِ اللَّهُ

The word اَللَّهُمَّ will always be read with a full mouth.

• The Rules of the Letter ر

There are 5 kinds of ر found in the Qur'ân:

1. Râ Mutaharrikah

راء متحركة

It will be read with a full mouth if it has a fatha or dhamma on it.

Example:

رَزَقُوا رَبِّحْتُ

and if it has a kasra, it will be read with an empty mouth.

Example:

بَارِئُكُمْ

2. Râ Sâkinah

راء ساكنة

If it is preceded by a fatha or dhamma then it will be read with a full mouth.

Examples:

وَأَذْكُرْ ءَأَنْذَرْتَهُمْ

The ر sâkinah will only be read with an empty mouth if:

2.1 After ر there appears no Hurûf musta'liya.

Example: مِرْصَادًا

2.2 The kasra before ر appears in the same word.

Example: رَبِّ ارْجِعُونِ

2.3 Kasra before ر must be original and not temporary.

Example: ارْجِعْنِي

If these conditions are not found, then the ر will be read with a full mouth.

3. Râ Imâlah

راء امالة

It will always be read with an empty mouth.

Example: مَجْرَاهَا

Imâla means to pronounce ا like a ي and a fatha like a kasra. According to Imâm Hafs Rahmatullâh alayhi there is only one place in the Qur'ân where imâla is made.

4. Râ Mawqûfah

راء موقوفة

Stopping on a ُ will turn it into sâkin, therefore the laws regarding Râ Sâkinah will become applicable. However, if Râ Mawqûfah is preceded by a sâkin, then look at the letter preceding that sâkin; if it is maftûh or madhmûm, then it will be a read with a full mouth otherwise with an empty mouth.

Examples: لَّذِي حَجَرٍ كَالْقَصْرِ النَّاقُورِ

If Râ Mawqûfah is preceded by a ى Sâkin, then in all cases it will be read with an empty mouth.

Example: وَالطَّيْرِ

5. Râ Mushaddadh

راء مشددة

Râ Mushaddadah will be read according to the harkat on it. However when one stops on a Râ Mushaddadah, it will read as a Râ Sâkinah.

Examples: مُسْتَقَرٌّ حَرَّمَ شَرٍّ

• The Rules of Nûn Sâkin and Tanwîn

There are four rules regarding Nûn Sâkin and Tanwîn.

1. Izhâr
2. Idghâm
3. Qalb
4. Ikhfâ

1. IZHÂR

اظهار

If after Nûn Sâkin or Tanwîn there is a letter from the six Hurûf Halqi, then the Nûn Sâkin or Tanwîn will be pronounced without any Ghunna. Izhâr means to pronounce the letters clearly and distinctly without any changes from its makhraj.

The letters of Izhâr are: ع ه ع ح غ خ

Examples: خَوْفٌ عَلَيْهِمْ أَنْعَمْتُ

2. IDGHÂM

ادغام

If after Nûn Sâkin or Tanwîn there appears any one of the six letters of Idghâm, then the Nûn Sâkin or Tanwîn will be incorporated into the letter. In four letters ن ي و م, the Idghâm will be with Ghunna and in the remaining two, ل and ر, the Idghâm will be without Ghunna.

Examples for Idghâm with Ghunna: مَنْ يَقُولُ هُدًى مِّنْ

Examples for Idghâm without Ghunna:

مِنْ رَبِّهِمْ ظُلُمَاتٍ لَا يُبْصِرُونَ

It should be remembered that in words such as:

صِنَوَانٌ الدُّنْيَا قِنَوَانٌ بُنْيَانٌ

Although the letters و and ي from the six letters appear after Nûn Sâkin, there is no Idghâm because they are both in one word. The quality of Izhâr will be applied in these words. Idghâm means to merge (incorporate) one letter into another.

3. QALB

قلب

If after Nûn Sâkin or Tanwîn there is the letter ب then the Nûn Sâkin or Tanwîn will be changed into the letter م and recited with Ghunna. This changing of ن into م is called Qalb.

Examples: أَنْبِئُونِي and صُمُّ بَكُمْ

4. IKHFÂ

اخفاء

If after Nûn Sâkin or Tanwîn any of the 15 letters of Ikhfâ appear, then that letter will be pronounced with the quality of Ikhfâ (nasal sound). The letters of Ikhfâ are:

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

Examples: جَنَّاتٍ تَجْرِي وَإِنْ كُنْتُمْ عُمِّي فَهُمْ أَنْزَلَ

• The Rules of Mîm Sâkin

There are three rules regarding Mîm Sâkin:

1. Idghâm
2. Ikhfâ
3. Izhâr

1. IDGHÂM

ادغام

If after Mîm Sâkin there appears another م then there will be Idghâm, i.e., the two mîms will be incorporated.

Example: فِي قُلُوبِهِمْ مَرَضٌ

2. IKHFÂ

اخفاء

When the letter ب appears after Mîm Sâkin there will be Ikhfâ, i.e., it will be pronounced with a light sound in the nose. This is called Ikhfâ Shafawee.

Example: أَنْفُسَكُمْ بِاتَّخَاذِكُمْ

3. IZHÂR

اظهار

If after م Sâkin there appears any one of the 26 letters other than the letters ب and م there will be Izhâr, i.e., there will be no Ghunna.

Example: هُمْ يُوقِنُونَ

• The Rules of Nûn Mushaddad and Mîm Mushaddad

If there appears a tashdeed on either a ن and م then they will be read with Ghunna.

Ghunna means to pronounce the sound of a letter from the nose. The duration of the Ghunna is the same as the time in which one Alif is pronounced.

Examples: وَأَمَّا الَّذِينَ مِنَ النَّاسِ

3.6 The Rules of MADD

To lengthen the sound of Hurûf Madd or Hurûf Leen is known as MADD.

3.6.1 The letters of Madd are:

1. An Alif Sâkin ا preceded by a fatha.
2. A Wāw Sâkin و preceded by a dhamma.
3. A Yâ Sâkin ي preceded by a kasra.

3.6.2 The letters of Leen are:

A Wāw Sâkin or Yâ Sâkin when they are preceded by a fatha.

3.6.3 Types of Madd

There are two types of Madd:

1. Madd Aslî

مد اصلي

2. Madd Farî

مد فرعي

Madd Aslî

مد اصلي

After the letters of Madd, there is neither a Sâkin nor Hamza.

Examples: صَادِقِينَ يُؤْمِنُونَ يُقِيمُونَ

(The duration of Madd Aslî is one Alif.)

Madd Farî

مد فرعي

When there is a Sâkin or a Hamza after any of the letters of Madd.

Example: وَلَا الضَّالِّينَ

(The duration of Madd Farî is two to four Alifs.)

There are four types of Madd Far'î

1. Madd Muttasil
2. Madd Munfasil
3. Madd Lâzim
4. Madd 'Âridh

MADD MUTTASIL

مدّ متصل

If after Hurûf Madd there appears a Hamza in the same word, the Madd is known as Madd Muttasil.

Example:

أَضَاءَ لَهُمْ

MADD MUNFASIL

مدّ منفصل

If after Hurûf Madd there appears a Hamza in the following word, that Madd is known as Madd Munfasil.

Example:

فِيءَ إِذَانِهِمْ

MADD LÂZIM

مدّ لازم

If after Hurûf Madd there appears a Sâkin which is original, it is known as Madd Lâzim.

Example:

وَلَا الضَّالِّينَ

MADD 'ÂRIDH

مدّ عارض

If after Hurûf Madd there appears a Sâkin which is temporary and caused by a Waqf [stop], then such a Madd is known as Madd 'Âridh.

Example:

يُنْفِقُونَ

4.0 'Ilm al-Waqf علم الوقف

4.1 Waqf

وقف

Stopping recitation on such a word which is separate from the one following it; pausing for a period that enables to take in new breath, and intending to continue the recitation is called waqf.

There are three types of waqf:

- Waqf considering the condition of the last letter.
- Waqf considering the place of stoppage.
- Waqf considering the condition of the reader.

4.2 Waqf considering the condition of the last letter is of three types:

4.2.1 Waqf bil Iskān

وقف بالاسكان

Stopping on the last letter converting it into a sâkin and without reading the harkat nor make any indication towards it by the lips. It can be applied to all types harakât (fatha, kasra and dhamma).

4.2.2 Waqf bil Ishmâm

وقف بالاشمام

Stopping on the last letter by indicating to its harkat by the lips. It can only be applied to a dhamma.

4.2.3 Waqf bil Rawm

وقف بالروم

Stopping on the last letter reading the harkat so softly that only those close by are able to listen to it. It can be applied to a dhamma and kasra.

4.3 Waqf considering the place of stoppage comprises of four types:

4.3.1 Waqf Tām

وقف تام

Stopping at a place where the sentence is complete and there is no link in meaning with the sentences before or after it.

4.3.2 Waqf Kâfi

وقف كافي

Stopping at a place where the sentence is complete but there is a link in meaning with the sentences before or after it.

4.3.3 Waqf Hasan

وقف حسن

Stopping at such a place where the sentence is complete but there is a link in the words and meaning with the sentences before or after it.

4.3.4 Waqf Qabeeh

وقف قبيح

Stopping at such a place where the sentence is incomplete and there is also a link in the words and meaning with the sentences before or after it.

4.4 Waqf considering the condition of the reader comprises of four types:

4.4.1 Waqf Ikhtiyâri

وقف اختياري

It is a voluntary stop generally to take new breath.

4.4.2 Waqf Ikhtibâri

وقف اختباري

This stoppage is for educational (teaching) purposes.

4.4.3 Waqf Idhtirâri

وقف اضطراري

It is an unplanned stoppage caused by various reasons (coughing, shortness of breath, etc).

4.4.4 Waqf Intizâri

وقف انتظاري

Stop repeatedly at a particular place to complete the different variants of qirā'at.

4.5 Saktah

سكتة

Saktah means to maintain one's breath and temporarily stop the voice during the course of reading. There are four occasions when it is compulsory to make saktah.

These are:

- | | | |
|----------------------------------|--------------------|----------------------|
| 1. Surah Al Kahaf, Ayah 1 and 2: | عَوَجًا | فَيَّمَّا لِيُنْذِرَ |
| 2. Surah Yâ-sîn, Ayah 52: | مَرْقَدِنَا | هَذَا |
| 3. Surah Al Qiyamah, Ayah 27: | وَقِيلَ مَنْ رَاقٍ | |
| 4. Surah Al Mutaffifîn, Ayah 14: | كَلا بَلْ | رَانَ |

5.0 Rasm al-Khat رَسم الخط

According to the technical terminology in the science of writing, 'khat' means; to transcribe a word as it appears depending on it's beginning and ending (ibtidâ and waqf), in the Arabic alphabet (Hurûf Hijâ).

Rasm al-Khat means to write the Qur'ânic text under the constraints of hazf and ziyâdat [omission and addition], wasl and qat' [Junction and disjunction] in a manner which conforms to the consensus of the Sahâba [companions] ﷺ and narrated from the Prophet Muhammad ﷺ with a chain of continued authenticity.

To understand the difference between khat and Rasm al-Khat, consider the following example:

الرَّحْمَنُ

The above word in its present form is written in accordance with the Rasm Uthmânî because the letter alif is not written after the letter Mîm. Thus it is consistent with both, khat and Rasm al-Khat. However, if it is written like this:

الرَّحْمَانُ

Then even though it is written according to the pronunciation, it is contrary to Rasm al-Khat. Therefore it is consistent with khat but not Rasm al-Khat.

5.1 The Importance of Rasm al-Khat

Rasm al-Khat refers to the nature of the script of the Qur'ânic

text. Like the text, it is also guided by Prophetic instruction. Due to this very reason, it may at times be different from conventional script writing. The form of script that is acceptable is that which enjoys the consensus of the Sahâba [companions] ﷺ and narrated from the Prophet Muhammad ﷺ with a chain of continued authenticity. The acceptable form has been termed as Rasm Uthmânî. It is beyond the scope of anyone's opinion.

The word الرَّحْمَنُ in its present form is written in accordance to Rasm Uthmânî because the letter Alif is not written after the letter Mîm.

However, if it is written like الرَّحْمَانُ, it may conform to the pronunciation but contrary to Rasm Uthmânî.

The Rasm al-Khat is another miracle of the Prophet Muhammad ﷺ. He was illiterate but yet he was able to teach his companions not only how to read the Qur'ân but also how to transcribe it.